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religious organizations is a marked tribute to the growth of liberality within the churches.

Another point on which too little has been said concerns the relation of Jews and Catholics to a religious enterprise that essays to represent the community and the nation. Every detail reads as if the scheme were Protestant. The chapter on "the unification of educational agencies" does not even mention a Catholic or Jewish agency. The Malden system, which furnishes a model, is, in actual operation, as Professor Athearn indicated at the 1918 Conference of the Religious Education Association, an active coöperation of Protestants, with passive acquiescence or non-participation on the part of Catholics and Jews.

A grateful word must be spoken with respect to the general plan of the book, particularly its classified bibliographical lists and its method of raising more questions than it pretends to answer. On the other hand, the typography of the bibliographical notes is about the worst possible, and there are signs of haste.¹ The discussion of the principles of curriculum building, in particular, offers suggestions and headings without taking time or space to indicate clearly what theory of the educative process the author has in mind.

GEORGE A. COE.

UNION THEOLOGICAL SEMINARY.

PROTESTANTISM IN GERMANY. KERR D. MACMILLAN. Princeton University Press. 1917. Pp. viii, 282. \$1.50.

In one sense these lectures belong to the large and rapidly growing class of "tracts for the times" produced by the great war; yet in another sense they constitute a historical essay of independent interest and value, such as might be written at any time. The author is President of Wells College, and the lectures were delivered on the Stone foundation at Princeton Theological Seminary in the year 1916-17. They aim to trace the course of German Protestantism

¹ I venture to catalogue the following: P. 3, "average level of . . . intelligence" and "average citizen" obviously do not state the author's meaning; p. 12 confuses moral training with teaching ethics; p. 42, "References on Reconstruction of Educational Theory Due to the World War" are listed under the general heading, "The Parochial Schools"; pp. 148, 224, "McMurry" is misspelled; p. 148, data "is"; pp. 180, 181, the phrase "association of church schools" is used to designate an entirely non-denominational body; p. 199, lines 8-9, "International" is an interpolation and an incorrect interpretation; p. 220, what is meant by "the present graded curriculum"?

as influenced, on the one hand, by the original principles of Luther, and, on the other, by the subjection of the Lutheran Churches to State control. This task is adequately performed.

The author seeks also to point out the bearing of his history upon the present world-conflict, and to show how nations having "the same religious birthright and presumably the same religious training" can "differ so widely in respect to moral ideals and conduct" (Preface, p. iii) as do Germany and the Entente. This inquiry is of importance, and the problem involved has puzzled and bewildered many thoughtful minds.

The author finds at least a clue to the solution of the problem in the fact that in Protestant Germany the super-addition of ecclesiastical authority to civil power, under the territorial State-Church system, offered "opportunity to a strong race of rulers to establish . . . a form of absolute monarchy, such as western Christendom has never witnessed elsewhere." (This statement needs some qualification, and does in fact receive it elsewhere in the book.) The author follows his clue a little farther, and finds that this unfortunate and in the end disastrous policy of Lutheranism rests upon "the mediæval idea of the submission of the individual subject to the prince-bishop in both civil and religious things" (Preface, p. iv). The inevitable consequence of keeping the people in a condition of "perpetual tutelage" was "a real fear of freedom" (p. 278), and of course also a disqualification for its exercise. In the author's words, "the conditions for the formation of healthy and effective public opinion have been absent from Germany largely because the people were deprived of their privileges as Protestants" (p. 253).

It is not, however, to Martin Luther himself — at least not to the fundamental principles of his early and most creative period — that this development is to be traced, but rather to the surrender of those principles in the subjection of the Lutheran Churches to secular authority, whereby true spiritual liberty was placed in jeopardy. "The Lutheran system cultivated the idea that religion and morality were imposed from above, that they could be cared for like sanitation and education, and that it was the sole duty of the layman to obey. The importance of this in the education and development of the people cannot be exaggerated" (p. 249).

In the course of his argument the author finds opportunity to draw several instructive comparisons between the Lutheran and Calvinistic systems, and their effects upon national life (pp. 219, 234, 247, 254). There is also an effective contrast between the religious life of Germany and that of England (pp. 263 ff.).

The book is not free from typographical errors, especially in the latter half. A line seems to have fallen out near the bottom of page 205, and near the bottom of page 241 the correct statements are reversed. There is an index.

JOHN WINTHROP PLATNER.

ANDOVER THEOLOGICAL SEMINARY.

S. AGOSTINO. ERNESTO BUONAIUTI. Ed. Formigini. Roma. 1917.

A small book, but a very valuable contribution to the spiritual history of St. Augustine. The *Confessions*, written more than fifteen years after Augustine's conversion, rather than a true historical autobiography, is a typical demonstration, applied to his own career, of his theories about the work of God in the government and the spiritual pedagogy of the elected souls. Less mystical but more objective indications of the process which led Augustine to accept the Christian faith are to be found in his philosophical works written in the solitude of Cassiciacum, shortly before his baptism (*Contra Academicos*, *De ordine*, *De beata vita*). In the light of what Augustine says in these books his spiritual crisis appears to have been eminently intellectual in character rather than mystical. When in the year 383 Augustine left Carthage to start a school of rhetoric in Rome, his old Manichæan faith was already tottering and his thought was leaning towards Academic agnosticism. His dream of making a fortune in Rome was quickly shattered when, after several months of hard work in teaching, he found his class-room deserted the very day in which his students were supposed to pay their fees. There came in time a vacancy in a chair of rhetoric in the public schools of Milan, and Augustine started for the imperial city of Northern Italy.

But this year of Roman life was not without influence in Augustine's spiritual and moral evolution. It was a very prosperous period for the Roman Church. After the troubles of his election Pope Damasus had successfully strengthened his authority, and a series of imperial decrees bestowed upon him astounding privileges and authority even in civil matters, giving the force of public law to his decisions on Church discipline and faith. Jerome, then the faithful secretary of Damasus and the idol of the Roman Christian aristocracy, was organizing that ascetic revival which later on led to the foundation of the Latin monasteries in Palestine. The pagan element was rapidly sinking down before the blossoming of